A SERMON

Preached at
Christ-Church, Dublin;
ON THE
Thirtieth of *January* 1670.
Being the
ANNIVERSARY
OF THE
MURTHER
OF
KING CHARLES I.

By *P. M.* Chaplain to His Grace MICHAEL Archbishop of *Dublin*, Lord Chancellor, and one of the Lords Justices of *Ireland*.

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PROV: XXIV. XXI.

My Son, fear thou the Lord and the King, and meddle not with them that are given to change.

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WHich words are a *Compaſs* whereby to ſteer our courſe in the unquiet *Sea* of this *World*: and

will expreſs thus much; that *whatever* ſhall ariſe to diſſatisfie our minds; whatſoever *Variety* of opinions to ſolicit our approbation; let us onely remember to *fear God* and the *King*, and meddle not with them that are given to change.

This *fear* onely we muſt except from that univerſal *Vanity* under the *Sun Eccles.* 12. *And though a Sinner do evil an hundred times, and his dayes be prolonged; yet, ſurely I know that it ſhall be well with them that fear God.*

Fear God and the King

is put together, as if no Fear of the King, no fear of God, like the two *Tables* of the Commandments that cannot be a ſunder.

It was indeed the unhappineſs of the *late times*, inſtead of conſulting the plain matters of duty and *Precept*, the *love* of God and our *Neighbour*, enjoyned us by the *word* of God, to *Amuſe* themſelves univerſally with the obſcurer meanings of the *Prophets*, the *Revelation* of St. John, the particular *Phraſe* of St. Paul of *juſtification* by faith

In which they found *ſpecial aſſurances* of their own *Election*; and no leſs encouragements to engage in ſuch courſes as we have ſeen. I ſay with theſe *Amuſements* they were diverted from the remembrance of their chriſtian obligations to *fear* God and the *King*, to be merciful, juſt, *&c.*

The general parts of the Text are two, Firſt a *charge* of Advice. Secondly, the perſon to whom addreſſed. *My Son fear thou the Lord.*

Firſt, the proverbs of *Solomon* we may call his Advice to a *Son* (though I con-

confeſs this *Appellation* might be common) ſetting before him the *ruinous* effects of ſuch and ſuch *Vices* and the ſatisfactions of their oppoſite *Vertues*. The *love* of Parents is no leſs, if not more ſeen by taking care of the *Morals* then external *fortune* of their children. And for want of ſuch *affection*, *God* requir'd it by a law among the Jewes *Deut.* 6. 6. *Theſe words which I command thee this day ſhall be in thine heart, and thou ſhalt teach them diligently to thy children*, &c. And ſurely the love of

Christians can be no less.

Thou shall teach them. If thou *loveſt* them, leave them not wholly to the Education of Mercenary *ſtrangers*, who know little of their inclinations. It's true, ſome *Natures* are rugged; but as the beſt *Soyle* produces little without culture and diligence, ſo the worſt can receive Improvement. *Thou* mayſt not omit this *Office* upon pretence of thy own ignorance: thou knoweſt the *Moral Errors* and Miſcarriages of thy own life, endeavour to prevent them in thy child

child. But did not *Rehoboham* the Son of *Solomon* miſcarry after ſo many Excellent *Counſels*? yes, and many more have rejected the grace of God. Three years *he walked in the way of David and Solomon.* 2 Cro. 11. 17. *And it came to paſs,* 2 Cron. 11. 17. *When Rehoboam had Eſtabliſht the Kingdom and ſtrengthned himſelf, that he forſooke the Law of God:* alterd, no doubt by the flatteries of the world; though ſomewhat might be alledg'd for him concerning the loſs of the *Ten Tribes.* But it's never-

vertheleſs certain, that what *impreſſions* we receive at firſt are of cheifeſt conſequence to our whole lives.

I ſhall onely obſerve what may not be altogether needleſs, firſt that *Solomons* **Inſtructions** are not in *general* words to take heed of *Sin*; but are *Particular* and ſenſible animadverſions on it: viz. *In the multitude of words there wants not ſin. A lying tongue is but for a moment. Lean not to thy own underſtanding. go not forth haſtily to ſtrive, leaſt thou know not what to do in the end thereof*

thereof. Prov. 25. But because many Parents having private opinions in Religion, will desire to propagate them to their children, together with the spirit of contention; (for who will not contend for his beloved opinions?) I would note further, that He recommends onely sure and indisputable *Morality* for our duty to God and man.

Some have accus'd that distinction of Vanity, that has been put betwixt *Grace* as it signifies piety, and Moral goodness; I cannot wholly acquit it

it. *Cornelius* the Centurion in the *Acts* was a moral man; yet the Angel of God tells him, *thy prayers, and thine Alms are had in remembrance in the sight of God*; which brought St. *Peter* to this acknowledgment (Acts, 10. 34.) *Of a truth I perceive that God is no respecter of Persons, but in every nation he that fears God and worketh righteousness is accepted of him.*

This will be entertain'd with jealousy by some; through a mistake, that it assumes any thing to our selves

ſelves, or ſpeaks againſt our neceſſity of the *grace* of God; but if not miſunderſtood, there is nothing of that in it: it means no more but *that* ſome uſe the word *grace* in an odd ſence.

Laſtly, it may be expected from the love of Parents not to overthrow by their example what they have done with their inſtructions.

——————— *Si quid.*
Turpe paras, ne tu pueri contemſeris annos.
Si damnoſa ſenem juvat alea, ludit & hæres.

Juven. ſat. 14.

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Juven. ſat. 14.

If a Parent will needs in-
dulge any Vicious inclinati-
ons in himſelf, let him hide
them from his child; other-
wiſe in time he may out-do
the Copy. In vain do I
ſeek to prevent in him the
humour of faction, who
am my ſelf addicted to a
party, or of drunkneſs who
am ſtill deboſhin.

Ibid. ——*Expectas ut non ſit*
Adultera Langæ
filia.——

Expect not that the daugh-
ter of *Langa* will be over
modeſt.

So

So I paſs to the next matter, from the *perſon* to the advice. My *Son* fear thou the Lord.

In the handling whereof I ſhall firſt explain the acceptation of *fear* in Scripture. Secoudly that it preſerves our integrity and conſtrains to every good work. Thirdly, the vanity of thoſe that mak light of it.

Firſt how tis taken in Scripture. Sometimes we are commanded to *love* the Lord our God with all our heart, and with all our ſtrength, *Deut.* 6. 5. To love him for his goodneſs 1.

and fear to offend as'tis expreſs't, Deut. 10. 12. *And now* Iſrael *what doth the Lord thy God require of thee, but to fear him, to walk in his wayes, and to love him with all thy heart.* A good man hath fear and love mingled together; as Joſeph: *ſhall I do this wickedneſs and ſin againſt God.* Gen. 39. Fear to preſume, and love to do his will; nay, to take all occaſions of manifeſting what he can; and to ſuffer gladly the inconveniences and difficulties of the performance.

But *fear* and *love* ſeem op-

oppoſites in two or three places of the new Teſtament. *God hath not given us the ſpirit of fear, but of love and of a ſound mind. There is no fear in love, but perfect love caſteth out fear.* Yet St. *Peter* admoniſheth to paſs the time of our Sojourning here in fear. 2 Tim. 1. 7. 1 John 4. 18.

For the firſt, God hath not given us the ſpirit of fear; it means that πνεῦμα δουλείας the ſpirit of bondage and ſervile fear mention'd Rom. 8. 15. *But ye have received the ſpirit of love* and filial apprehenſions of God, the ſame with that fear in the

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Text. So likewiſe that o St. *John*, *there is no fea in love*; *viz.* no ſervil fear.

Divines reckon two kinds of it, the firſt is a *fear* that hath regard to the puniſhment, not to the ſin, and ſeeks no more then to prevent its own hurt without other ſence of God: the other apprehends it's own *fault*, and Gods diſpleaſure more then the *puniſhment* that ſhall follow, called by them *contrition*; of the firſt they judge variouſly: ſome, that it is a good diſpoſition and be-

gin-

ginning of the grace of God though weak. *Ex timore ad dilectionem ascenditur; utilis est ille timor & bonus* saith St. *Austin* on the 127 *Ps.* (*a*) Others as *Luther* in his Sermon of repentance speak otherwise; that by such fear onely a man becomes the more Sinner, which he asserts elsewhere in his works (*b*) but when other arguments prevail not, God often calls up this fear, not (I hope) to betray us into more sin; as in Niniveh, *yet forty dayes and* Niniveh *shall be destroyed,*

(a) qui solùm timore supplicij & dolore agit pœnitentiam magis peccator est. *Luther.* in Serm. de pœn.

(b) In assert. articulorum.

ed, and in the Phariſees Math. 3. *Who hath warned you to flee from the wrath to come?*

'Tis confeſt, he that acts onely from this principle, acts not ſo very willingly; and what I am conſtrained to by fear, is not my own Election; and uſually we lay it aſide when the fear is over. All we can ſay for it, is, that it gives check and interruption to Sin: that it drives men to conſider what formerly they would not; and often makes way for the entrance of a Nobler principle. The truth is,

wick-

wicked men are incredulous to any thing elſe, and little brought to any acknowledgements of God without it. *When he ſlew them, they ſought him and turned them early and enquired after God*, Pſalm. 78. (c) St. *Auſtin* inſtances in himſelf, before his Converſion, that the *terrors* of death and a future judgement were his firſt motives to repentance, and that other arguments had leſs *power* with him.

(c) Nec me revocabat a profundiore voluptatum carnalium gurgite niſi metus mortis & futuri judicij tui, qui per varias quidem opiniones nunquam tamen de pectore meo receſſit. confeſs. lib. 6. cap. 16.

The other is a rational & juſt *fear*, wher-

by

by we ſtand in awe of *God*, as the **Father** & *Creator* of our lives; owing to him as a debt of our nature; and which we offer up not to eſcape his puniſhments, but acknowledg **himſelf**. Thus the four and twenty Elders worſhip him Revel. 4. 11. *Caſting their Crowns before the throne, and ſaying, Thou art worthy O Lord to receive honour and power and glory, for thou haſt created all things, and for thy pleaſure they are, and were created.* And this is that fear which good men are endued with, though not without ſome allay

allay of the other whilſt they are in this life. From whence I paſs to the ſecond branch, namely, that this fear of God preſerves our integrity, and perſwades to every good work.

Timor dei purgatio animæ, cuſtodia ſalutis ſaith (*d*) *Caſſianus*. It purifieth the Soul, and is the ſafeguard of our hopes, it is a fountain of life. Prov. 14. *Solomon* repeats it often as the *ſum* of all his counſels. *Firſt* it preſerves from unmercifulneſs which *God* hates. *Secondly*, from injuſtice and doing wrong. *Thirdly*, From

(*d*) De inſtit. renunc. lib. 4: c. 39.

From pride. *Fourthly*, from murder and ſhedding innocent blood. *Fifthly*, from all diſloyaly and inſurrection againſt Kings.

Firſt, from nnmercifulneſs, Levit. 25. 43. *Ye ſhall not oppreſs one another, Thou ſhalt not rule over thy ſervant with rigonr, but ſhalt fear God. i. e.* Let this mollifie thee; So *Nehemiah* made Governour over the *Jewes* that were returned from Captivity, pittying their low eſtate, relaxed their duties, Nehem. 5. *Thus did I becauſe of the fear of God.* (vers. 15.)

And

And *Obadiah* in the Court of *Ahab* for the ſame inducement ran the hazard of protecting a hundred Prophets from the fury of *Jezabel* 1 Kings 18.

Secondly, it preſerves from injuſtice and doing wrong: it was *Abrahams* reaſon to *Abimelech* Prince of *Gerar* about denying his Wife. Gen. 20. That he expected no right there, becauſe, *ſurely I thought the fear of God is not in this place* (vers. 11.)

Thirdly, from pride; *be not high minded, but fear.* Rom. 11. There is no bet-

ter extinguiſher of tha vanity, then a due appre henſion of *God*.

Fourthly, from murde and ſhedding innocen blood; Preventing the *E gyptian* Midwives whe they ſpared the *Hebrew* children Exod. 1. 17. they feared God.

Filthly, from all inſur rection againſt Kings, whe ther they be good or bad. For this cauſe onely *David* durſt offer no violence to the perſon of *Saul*, though twice he had him at his mercy: *who can ſtretch forth his hand and be guilt-*

leſs,

leſs. i. e. Who can attempt it, and not incur the offence of God. 1 *Sam.* 26. Yet *Buchanan* in his Dialogue, *de jure regni apud Scotos* ſticks not to ſay the caſe is otherwiſe now; which ſhall be conſidered by and by. And from all contemptuous irreverence to any lawful authority, though paſſing a wrong judgment. Thus we find St. *Paul* confeſſing his error of reviling the high Prieſt. Acts 23. *Then ſaid Paul I wiſt not brethren that he was the high Prieſt, for it is written thou ſhalt not ſpeak evil of*

the Ruler of thy people (Exod. 22.) From all which I may with confidence infer this concluſion, that impenitent offenders in all of any of theſe particulars have not the fear of God before their eyes, and conſequently may expect their portion with hypocrites and unbeleivers.

I might inſtance in many more particulars, the *vertue* of the *fear* of God: for by it men depart from evil *Prov.* 16. From prophaning, eſpecially, and taking Gods name in vain. This indeed hath been practiſed more

more wayes then one; by ſome after a ſerious and *godly* manner to drive on wicked *ends*; by others upon every frivolous account: the *later* is bad enough, but why it ſhould be more ſcandalous then the *former*, I do not underſtand.

I haſten to the third branch, namely, the vanity of thoſe that make light of this fear.

I confeſs I know not whether it were not better to neglect this *humour* of Atheiſm, then to make it conſiderable by ſo many

confutations. God never wrought miracle (ſayes the Lord *Bacon*) to convince Atheiſm, becauſe his ordinary workes convince it. *David* ſpeaking of wicked men (Pſalm 28.) ſaith they *regard not the workes of the Lord, nor the operations of his hands, but aske now the Beasts and they ſhall teach thee; The fowls of the air and they ſhall tell thee, or ſpeak to the earth and it ſhall teach thee; and the fiſhes of the Sea ſhall declare unto thee: who knoweth not in all* Job 12. 9. and 13. 11. *theſe that the hand of the Lord hath wrought them.* and

ſhall

ſhall not his Excellency make thee afraid, and his dread fall upon thee.

"The acknowledging of "one God eternal, infinite "and omnipotent (ſaith "Mr. *Hobbs* whoſe teſti- "mony in this matter may "be noted) may eaſily be "derived from the deſire "men have to know the "natural cauſes of things, "and their ſeveral virtues "and operations, for he "that from any effect he "ſeeth come to paſs, ſhould "reaſon to the next and "immediate cauſe thereof, "and from thence to the "cauſe

Leviath pag. 23. chap. 12.

"cauſe of that cauſe, and
"plunge himſelf profound-
"ly in the purſuit of cau-
"ſes, ſhall at laſt come to
"this, that there muſt be
"(as even the Heathen Phi-
"loſophers confeſſed) one
"firſt mover, that is, a firſt
"and eternal cauſe of all
"things which is, that
"which we mean by the
"name of God.

Though a man given o-ver to vice and ſenſuality, or that is full of worldly expectations, will not eaſi-ly be ſatisfied to receive a-ny *other* Diety. But eve-ry thing in nature acknow-

ledges

ledges aloud the *Beeing* of God, except the voluntary actions of men, which are I confeſs ſo preſumptuous, as make it juſtly queſtionable, whether we beleive in him or no: and no doubt, many have been ſcandaliz'd into a neglect of that **piety** that is no where to be found but in hypoeriſie: perhaps judging it more honeſt to pretend no Religion then profeſs it onely to ſerve a preſent *intereſt*.

However, God remembring his own mercy, not our unbelief, ſpareth all men; *for he knoweth where-*

of

Pſa. 103 14: *of we are made, he remembers that we are but duſt.*

But ſome are apprehenſive of this, (the onely refuge of Atheiſm.) *viz.* The ſo often inconſiſtence of the *fear* of God with policy, or ſelf preſervation: I grant it; and oftentimes of loyalty to the King, with the ſafety of our lives: but as this is no diſcouragement to good Subjects; ſo, much leſs the other to good Chriſtians: and I pray whence proceeded this inconſiſtence? not from God, but the voluntary luſts of men. To omit that

that this argument fights rather againſt Providence then the *Beeing* of a Diety. I confeſs notwithſtanding, if any man can confidently aſſure himſelf of the nullity of a *future ſtate*, let him preſerve this life by all attempts good or bad: but if not, then his Atheiſm is unſafe: therefore he that will venture his damnation to acquire ſomething here, which he is not ſure of enjoying one day, is as if a man in a fray to ſave his *Hilt*, would receive the blow upon his head. *He that loveth any thing more then me,*

is

Mat. 10. 37. *is not worthy of me* ſaith our bleſſed Saviour: who hath dealt the moſt ſincerely with us of any Prophet that has been ſent into the world. The Jewes were bidden to expect great temporal matters, as fruits of their obedience; (for ſuch they deſired:) Our Saviour hath aſſur'd us another thing; and taught us to conceive aright of the World.

But *Socrates* gave this account of his Religion and hope of a future immortality; that if it be true, *good men* are ſure to be happy; if

if not, there is comfort in the hopes; whereas *Atheiſts* to all the miſeries of life have added that of deſpair. In a word, the *Atheiſm* of theſe times to my obſervation is meerly frowardneſs in ſome, and affectation and wantoneſs of humour in others, beſt confuted by neglect. Or grant there were more in it then ſo; 'tis yet infinitely fooliſh to attempt a thing ſo *impoſſible*, as the aboliſhing the fears of a *Diety* ſo natural to mankind.

I have hitherto ſpoken of the firſt part of the

Text, in this *Order*. First I ſhew'd the acceptation of *fear* in Scripture. Secondly, that it preſerves our integrity, and Thirdly, the vanity of thoſe that make light of it.

I conclude this firſt point with that excellent prayer in our Litany; *that it may pleaſe God to give us an heart to love and dread him* &c. *to deliver us from all blindneſs and hardneſs of heart*; that we may never entertain the impudent folly of ſtriving againſt God, nor ever come nigh the precipice of irreligion; *but his*

his mercy is on them that fear him throughout all generations.

Our next duty is to *fear* the King. *My Son fear thou the Lord & the King.* There is no queſtion but that by *King* here, is meant any lawful Soveraign. I have already obſerv'd the influence this *fear* of God hath on our loyalty to Kings, and the inſeperable connexion betwixt them: that the ſin is the ſame to fight againſt God, as the lawful powers he hath ſet over us. *Rom.* 13. 2. And conſequently that they cannot be viola-

ted by any new pretences of Religion, without the pains reſerved for Hypocrites and unbeleivers. This I know is a *Theam* ſo frequented, as there is little left for me to ſay. And alas! the ſucceſs is to be call'd *flattery* and temporizing by thoſe we would convince. This is a vanity under the Sun, that when we think we have demonſtrated a truth, there may be no ſuch matter. I ſay the *evil ſpirit* of Phanatick diſobedience hath been faithfully expoſed by our *Divines*, with the qualities and fruits there-

thereof, *Sacriledge*, *Hypocriſie*, *Violence* &c. As likewiſe hath been manifeſted, the inſecurity and uncertainty of our peace and quiet, during it's continuance amongſt us. But ſo little do they regard all that hath been ſaid or written, that only the obligations of duty and charity, not the hopes of Succeſs can move us to attempt them any more. Such is the *force* or rather *Tyranny* of prejudice to hinder all acceſs of any reaſon but it's own.

I ſhall onely take notice of a certain *diſtinction*,

whereunto as a preſent *Shift* they all reſort, when preſſed with the force of our arguments. There is (ſay they) a two-fold obedience, *Active* and *Paſſive*: the paſſive obedience they can afford, though not the Active: let him beleive their *ſincerity* in this, that will. Me thinks the leaſt they can do towards a mutual confidence and ſatisfaction herein, is to give the world ſome expreſſion of **Repentance** for the diſloyalty of our *late times*, as many as had their part therein; and ſuch as had not, to diſ-

avow

avow it openly. Their refusal hereof betrays the pulse of their hearts, and the *vanity* of their passive obedience: for at this juncture, not to renounce those ill principles whereof they are suspected, is plainly to confess they want onely power and opportunity to advance them again; would they follow the steps of the *Ancient Christians?* why then they must protest publickly against all fighting for *Religion.* They must spare no endeavours to remove the publick jealousy, and secure the Powers that

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are, of the innocent *temper* of their principles: as may be ſeen in the Antient Apologies of *Juſtin Martyr* and *Tertullian*; and hence ſometimes were the *Emperours* induc'd to put confidence in their paſſive obedience.

May I then demand of our *ſeparatiſts*, is their caſe the ſame with that of the firſt Chriſtians or no? if it be, how are their Practiſes ſo different? if not, wherefore do they apply Scripture, as though it were?

Biſhop *Taylor* Sermon. I ſhall onely add the judgment of a great Divine con-

concerning *passive obedience* before the Parliament *May*, 1661.

"This talking of passive "obedience (saith he) is but "a mockery, for which of "them did ever say the "lawes were not good, but "he also said the punish-"ment was unjust, and can "they boast of their passive "obedience that call it per-"secution, it is the active o-"bedience that is required "by conscience.

Having noted this, I forget not the exception of *Buchanan* that I mentioned just now. This man was one of the first *Fathers* of that Doctrine that blew up the

the fire of our late troubles, and had the confidence to dedicate his book to King *James*, ſo full of ruine to *Kings*, and to the peace of Subjects, that Bradſhaw did in effect but tranſcribe it in his ſpeech immediatly before ſentence of death on King *Charles the firſt*. *Populus eſt Rege præſtantior* (ſayes *a* he) & *Minor a Majore in jus vocandus*. But his opinion of *Davids* carriage towards *Saul* is this, *Reges judæorum a deo dati fuerunt, noſtri a populo* &c. that ſuch a deportment was due unto the Kings of *Judah*,

(*a*) Dialog. de jure Regni edit. anno 1579.

Judah, as being the Anoin-
ted of God, but ours are
accountable to the people.
This when I compare with
the ſence of the Ancient
Chriſtians expreſſed
by (*b*) *Tertullian*;
I cannot but confeſs,
that the late *Refor-
mers* have efferated
the meekneſs and
ſtained the purity of
Chriſtian Religion.

(*b*) Si inimicos jubemur diligere, quem Imperatorem poſſumus lædere? quem odiſſe? Apol. cap. 37.

This *Author* and divers
others of the ſame leaven,
diſperſed over theſe Lands
in the Reign of Queen
Elizabeth, and meeting
with that humour of man-
kind,

Vide Calvin. inſtit. lib. 4. cap. 20 ſect. 31. 32.

kind, *wearineſs of former things, and longing for new diſcoveries*, kindled thoſe ſparks as were now and then checkt by the good policy of that Queen, but getting ſtrength by degrees all the Reign of King *James* and King *Charles* the firſt, till at laſt in the year 1641 or ſooner, they burſt out into a general flame. The Non-conformiſt Preachers of thoſe dayes took indeed their Texts from Scripture, but all the matter of their Sermons from ſuch Authors; ſo as what hapned of late times, ſeems

but

but the natural use of those *Doctrines* so long ago.

In breif, if the same *spirit* doth still walk to and fro in our lands, the same apprehensions of Idolatry and superstition, may we not in time expect the same conclusions from the same premises. It is true (saith the Lord *Bacon* speaking of the causes of Tumults) that every fume or vapour doth not turn into a storm; but it is nevertheless true that storms, though they blow over divers times, will yet fall at last.

It is not the intent of this

dayes Solemnity to discharge any passion against the Murther of our late Soveraign, but to acknowledge before God those National sins that were the cause of it; and by reveiwing the matter of fact to repent of past miscarriages. As for the immediate Actors of that *Tragedy*, who they were, I find this account of them in a History of those times, which (if any take offence) are not my words. "The "terms to which the King "was held, even when the "Presbyterians had the bet-

History of the English Scot Presb. printed 1651.

"ter

"ter end of the ſtaff, will
"conclude that he was one-
"ly left to his choyce, whe-
"ther he would be deſtroy-
"ed by his enemies, or by
"his own Act: for if he
"condeſcended not to
"their demands, the leaſt
"he could expect was to be
"depoſed, and if he gran-
"ted them, he depoſed
"himſelf. So they that
"had taken from him his
"ſword, his ſervants, his
"children, the liberty of
"his perſon and conſcience,
"left the Independents but
"one ſtep further to go;
"and that was to take a-

"way his life: and all that,
"in which they ſurpaſſed
"the others, was that they
"gave the laſt blow to him:
"to which purpoſe there is
"a Spaniſh Proverb, *That*
"*the cord breaks at laſt by*
"*the weakeſt pull.*

Notwithſtanding, I beleive the *Presbyterians* dream't not at firſt, that any ſuch end would come of the Warr they had begun. Pro. 25. 8. *Go not forth therefore haſtily to ſtrive, leaſt thou know not what to do in the end thereof.* Such is the unquenchable miſchief of civil Commotions, that upon what account

count ſoever they are begun, no man can tell where they will have an end. Of this, I doubt not they were ſenſible, when it was too late: and becauſe I had rather remember the vertues, then the vices of any perſons; I am not ſo deſirous to accuſe them in relation to the *Father*, as to confeſs an inſtance of their loyalty in reference to the *Son*, in Voting a free Parliament in the year 1659. nor ſhall I take notice of any circumſtances that have been conceived to extenuate the merit of that action. Secluded Members.

But I proceed to ſay, in proſecution of my *Subject*, that their injuries were never ſo miſplac'd, as upon that *Prince* whoſe memory we this day Celebrate. All men agree, that He, if any man, reached thoſe great *Ideas* of vertue and Heroick conſtancy of mind, we read of in our *Books*. To inſtance in one of His Vertues. He had a moſt diſcerning, if not a Prophetick Spirit: *I am confident* (ſaith he in his Meditations on death) *they* (meaning that remnant of the Parliament) *will find Avengers of my death*

death among themſelves, the injuries I have ſuſtained, ſhall be firſt puniſhed by themſelves, as came to paſs to a tittle. For having with thoſe wicked men in the Goſpel killed his *Perſon*, and ſeized the inheritance, they ſoon fell out about the ſpoyle. But He lived to ſee the firſt Leaders in *Rebellion* ſerved in their kind by their own Partners, and ſpurned out of their Seats by the name of *Corrupt Members*. The *Conſpirators* of His death ere long by the juſt judgment of Almighty God fell into

fractions among themselves, through Ambition and Intereſt, and diverſity of new Conceits in *Religion*: and thus accelerated their own deſtruction. By this time alſo the peoples eyes were opened, and beheld the *Impoſture* from firſt to laſt.

Let us ever Adore the Providence of God in the puniſhment of thoſe *Wretches*; winking a while at their many Succeſſes for our ſins, and defeating our attempts of recovery, that himſelf onely might bring it to paſs after an extraordinary manner; even by the

the workes of their own hands, when no visible enemy could hurt them. *Surely thou didst set them in slippery places, and all men that see it shall say, this hath God done, for they shall perceive that it is his worke.* Psal. 64. And after all this, so to forsake them in the hour of death, as not to grant them hearts to *Repent*, was a further manifestation of his justice and their wickedness. Consider this, and tremble yee *Phanaticks!* who by espousing the principles of those men, have consented to this blood: *Principles*, that

that will at laſt betray you into the ſame courſes, how Religious ſoever they ſeem to you at preſent. O that ye knew in this your day the *things* that belong to your peace, *but they are hid from your eyes.*

Thus much for the Authors of that **Blood-ſhed.** The fact it ſelf I might repreſent in it's ſinful and ſcandalous nature, it's Barbarous circumſtances, and laſtly it's ignominious reflection on the people of theſe Kingdoms, but all this hath been ſo copiouſly ſet forth by others, and particularly

cularly by that *Excellent Perſon* that entertained you on the laſt Solemnity of the Thirtieth of *January*, a snothing more can be added by me.

I come to the laſt thing conſiderable in the Text, meddle not with them that are given to change. St. *Jerom* reads it *Ne commiſceaaris cum detractoribus*, *i. e.* mingle not with the *detractors* or evil ſpeakers againſt the lawful Soveraign, whoſe method is by accumulating his errors, and the peoples ſufferings to inſinuate their deſire of change. Liſten not

not to their inchantments, for they ſeek not the publick, but their private advantage. *Meddle not with them that are given to change.* That ſome perſons in the dayes of *Solomon* were here pointed at, we may eaſily ſuppoſe; but who they were cannot be affirmed: whoever it be, the precept is of univerſal concern to all times, and all men, that would lead a quiet and peaceable life in *this preſent world*; and is a rebuke to that general humour or infirmity of mankind *deſire* of Novelty; evermore expecting

pecting that content from abſent things which they find not in things preſent.

Firſt how tolerable ſoever this may be in other things: there are two eſpecially, wherein to affect change is forbidden by my Text, a ſetled *Government*, and *Religion.* Theſe two are unaccountable to the will of man when once determined by God. Firſt *Government*, this is prov'd by all thoſe places of the old and new Teſtament, that require our duty to the *King*; for what we may not diſobey, we may not

attempt to *change* at our pleaſure. But if we enquire into the reaſons of our inconſtancy to *Government*, they are theſe; firſt an incureable levity of mind in ſome men, whom St. *Jude* compares to *wandring Stars, to clouds without water carried about of winds.*

Secondly, an unhappy proneneſs to the miſtake in others, that ſtill the preſent times are the worſt: ſay not thou what is the *cauſe that the former dayes were better then theſe, for thou doſt not enquire wiſely concerning*

this: Eccles. 7. 10. Are the preſent dayes ſo vitious? what then ſhall we think of *Davids* complaint ſo many Ages ſince? *The Lord looked down from Heaven upon the children of men, to ſee if there were any that would underſtand and ſeek after God, but they are altogether become abominable, there is none that doth good, no not one.* (Pſalm 14.) an univerſal decay of Vertue, whereof *David* (I confeſs) and all good men had a Pious reſentment, but no Phareſaical pity, as no leſs accuſing their own ſins.

Then for publick diſaſters, as peſtilences, conflagrations, diminution of Trade &c. are they not inevitable contingencies in all Ages as well as ours?

Therefore, thirdly others affect change and follow a party through diſcontent, or hope of thoſe acquiſitions of fortune, which they cannot otherwiſe propoſe to themſelves: onely this muſt be covered with the deepeſt diſſimulation, and moſt vehement proteſtations of the contrary, *viz.* of Religion, liberty, or the publick good; otherwiſe twere

twere like fiſhing with the bare hook. But *Solomon* hath read the fortune of theſe *changers* in the verſe next after my Text; *Their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them?* Though they may amuſe the world for a time, yet their own example, if nothing elſe ſhall deſtroy them, by teaching others with the like Arts to attempt upon them. This infelicity attends them, in that there is no overturning an Eſtabliſht frame of things in the State, without the ruine of many innocent

perſons, whoſe injuries cry aloud in the ears of the Almighty. Again this is certain, that change we never ſo oft, we are ſtill uneaſie, and ſtill meet the ſame *Vanity* and *Vexation* of Spirit. Remember we that indiſpenſable rule in Chriſtianity, 1 Theſ. 4. 11. *That we ſtudy to be quiet and do our own buſineſs.*

Thus as we are not to meddle with the changers of a ſetled Government in the State; ſo in the next place muſt we avoid ſuch as are given to *Innovations* in Religion; ſince the happi-

neſs

neſs of the one cannot continue long among the diſcords of the other. But firſt we muſt know certainly who are thoſe *Innovators* in Religion, ere we can juſtly avoid them; for they all diſown ſuch a name, but are *Reformers* and *Reſtorers* of ancient truth.

They are thoſe then, I conceive, that without ſufficient *Authority* will obtrude publickly their own *opinions* in Religion, under pretence of Reformation: I ſay without ſufficient Authority; and ſo they oblige no man to receive them

as not being Authorized to teach. But if we liſten to ſuch, we ſhall reſt no where; but be toſſed too and fro (as *St. Paul* ſpeaks) and carried about with every wind of Doctrin; with the various lights of all Pretenders: and though we be this day never ſo well ſatisfied of the true Religion, to morrow we ſhall hear of our miſtake or ignorance of the *mind* of *Chriſt*: which our experience hath enough and too often verified.

Let us then conſider what Authority is ſufficient to

to recommend a new Teacher or Beginner of a general alteration in Religion. There are two things pleaded by our *Modern Sects* to justifie themselves; the *Scripture* and the holy *Spirit*. Whose Authority we never doubted: we onely question the truth of their pretences to it: and desire (as we ought) some other evidence beside their own affirmation. For we are commanded to beleive not every Spirit, but to try the Spirits. We must therefore receive a new Teacher as we do an Ambassador, first

firſt ſee his *Credentials* and then hear him. We read not of any Prophet ordinary or extraordinary ſent by God without unqueſtionable commiſſion. *And no man taketh this Honour to himſelf, but he that is called of God as was* Aaron. In breif; it is ſo evident in Scripture, that we find all the leſs extravagant Sects acknowledging the neceſſity of ſome outward Authority beſide the inward call of their own *Spirits*.

Heb: 5. 4.

Let us therefore inquire into the vertue of that outward call, whereby they would

would alter the Eſtabliſht frame of Religion: for if in that they be found wanting and extravagant, they cannot be ſent from God. There are but two kinds of Authority wherewith God hath inveſted his Prophets; the one ordinary, the other extraordinary. The ordinary is that which hath been derived by univerſal ſucceſſion and ſettlement in his Church. The extraordinary is the ſending ſome particular Perſons with the power of miracles, propheſie of future events, or other evident Teſtimony to con-

convince the world. If both theſe are wanting in a Prophet, he is undoubtedly not ſent by God; he enters not by the door into the ſheep-fold but climbeth up ſome other way: like thoſe Prophets in *Ezekiel* (Ezekiel 13.) *That follow their own ſpirits and propheſie out of their own heart.* The former is neceſſary to qualifie him to preach but the known and received will of God; and without the later, he cannot ſufficiently oblige the world to change the Religion and worſhip of God once ſetled

led upon good Advice. To all this is anſwered, that nevertheleſs the *Scripture* is for them; and that is a ſufficient *warrant*, to be ſent by ſuch orders as are preſcribed in the *Word of God.*

This indeed were ſomething, if it were not the matter in queſtion, or if all the Sects that ever were did not ſay as much for themſelves, boaſting of the word of God: and ſince our confidence therein is no leſs; it remains that their *Warrant* is at leaſt doubtful; and what is

doubtful cannot oblige our beleif.

I find a late writer aſſerting that in holy Scripture there be two marks, by which together not aſunder, a true Prophet, or one newly ſent from God is to be known. One is the doing of Miracles, the other is the not Teaching any other Doctrin then that which is already Eſtabliſht. Aſunder (he ſaith) neither of theſe is ſufficient: and for proof alledgeth two places of Scripture *Deut.* 13. 1, 2, 3. and 4 verſes. And *Math.* 24. 24. which

I leave to the Readers judgment.

We have ſeen who are thoſe *Innovators* in Religion. *And now therefore I beſeech you Brethren, mark them which cauſe diviſions and offences contrary to the Doctrin which ye have learned, and avoid them.* Rom. 16. 17.

Whilſt we thus expoſtulate with *ſome* their *Innovations* and want of a juſt Authority, I am not ignorant of ſuch a *Reflection* on our *ſelves* from thoſe of the Church of *Rome*; the injuſtice whereof is already manifeſted by

divers great (a) *Persons.*

I conclude with onely mentioning the Divine *Power* that first obliged the world to receive the *Christian faith.* Hear ye men of *Israel* (said St. *Peter*) b *Jesus of* Nazareth *a man approved of God among you by Miracles and wonders and signs which God did by him in the midst of you, as ye your selves also know* &c. *And if ye beleive not me* (said our Saviour to satisfie the *Jewes*) *beleive the works that I do. If I had not done among them the* works *that no other*

(a) Bishop *Bramhall.* Doctor *Heylin. Mason* de Minist. angl.

(b) Acts 2. 22.

(c) Joh. 15. 24.

ther man did, they had not had ſin. Then that he fulfilled the other mark of a true *Prophet*, the not teaching any other Doctrin then that which is already Eſtabliſht by God. I came not (ſaith he) to deſtroy the *Law, but to fulfill it*; ſaying indeed *none other things then what* Moſes *and the Prophets did ſay ſhould come to paſs.*

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